A REVIEW OF THE STATE OF THE ENGLISH NATION.

Saturday, March, 2. 1706.

After having Debated the Christian and Compassionate part of dealing with Debtors, whose Disasters and Misfortunes, not their Knavery or Excesses, have brought them to Distress, for 'tis only of such I am speaking; I come now of Course to Examine a little, the Politick part of it.

And here I must Confess, there is something which shocks my Judgment, and I am at a loss to Reflect, what sort of a Spirit we are acted by in *England*, that tho' we have so entire a Dependance upon Trade, that it is as it were the Life and Blood of the Nation, the Support of our Power, the raising of our Families, the Spring and Fountain of our Wealths; yet we should make and Prompt Laws which in their own Nature, are Destructive to the very Being and Nature of Trade.

All Men allow, that *the Number of People, is both the Wealth and Advantage of a Nation.*

The manner of Proceeding against Debtors in *England*, and the Lingring Barbarities of Commissions, as now Practis'd, are Evident Depopulations, or lessening the Numbers of our People, and this with one Unhappy Aggravation, that it breaks in upon our People, in the most Injurious Part, by Dispersing and Driving from us, the most useful of them, I mean, the Diligent Trader, and the Improving Artist ——There are no sort of People, but what are useful one way or other, either to Consume the Growth of the Country, and help Employ others, or to Work and Improve the General Stock themselves; but there are some much more Useful to the Publick than others —— The Idle Per-

Perſon, is an Unprofitable Servant, and very little Benefit to the Publick, the Horſe is a more Uſeful Creature of the two by much, becauſe he not only helps to Enrich by his Labour for his Maſter, but his very Teeth work for the Publick, by Conſuming the Growth, and conſequently both Employing Land and People——— Theſe ſort of Folks are the beſt to part with, and yet even theſe Drones are neceſſary Aſſiſtants to the Publick Good, as they Encreaſe the World, and may leave more uſeful People behind them; but to Drive away and Diſperſe the Induſtrious willing Families, of our Tradeſmen and Manufacturers, by intolerable Severities, making no Diſtinction between the Guilty and the Miſerable; no difference between the Deceiver and Deceived, the Fraudulent Bankrupt, and the poor Trepan'd Tradeſman Ruin'd by the Fraud: This is ſuch a Proceeding, as no Nations in the World are Guilty of but this; it is the Foundation of Innumerable Frauds in it ſelf, and the Original Cauſe, of the driving our People Abroad, to live in Foreign Countries, Plant and Encreaſe Strangers Colonies, and Employ their Endeavours, both to the Peopling, Enriching, and Improving other Nations.

Nor do ſuch flye to Foreign Countries only, with their ſelves and Families, but with the Effects alſo, and Eſtates of their Creditors; ſo that we not only loſe our People, but our Wealth; and they that would Honeſtly ſurrender themſelves and their Effects to their Creditors, if proper Laws were made to Encourage and relieve them, in ſuch an Honeſt Deſign, are now by the Terror and Barbarity of theſe Cuſtoms Terrifi'd *into KNAVES*, forc'd even againſt their Minds, to *turn Cheats*, to make up a Purſe and be gone; of which more in our NEXT.

MISCELLANEA.

I Would fain perſwade Mr. *Rehearſal*, to leave me room to Treat him like an Honeſt Man, or to make it tolerable to let him alone—But when he falls on Men with Forgeries of his own Brain, Partial Unfair Quotations, and manifeſt perverting the Sence of Words, Repreſenting half a Man ſays, without the other, obſerving no Connexion of Parts, and forming Falſe Aſſertions from ſuch Diſhoneſt Methods, he gives himſelf a Character, too Vile to be put into Words, and acts neither like a Gentleman, a Scholar, or an Honeſt Man.

In his *Rehearſal*, N°. 87. he tells the World; De-Foe, *renews his Aſſaults againſt the Church of* England, *to render her Vile all over the World*, and to prove this, he Quotes a Fragment of a Paragraph out of the *Hymn to Peace*, as follows,

> ——— *A New Proverbial Feſt,*
> *To be as Wicked as an* Engliſh *Prieſt.*

I wonder this Man does not Bluſh for his Readers, ſince they muſt needs Bluſh for him, in this very Caſe, theſe Words being part of a Paragraph, in which I ſay, as is Quoted at large in the laſt *Review*, that I forbear Expoſing the Clergy, with Reſpect to the Nation in General.

> *Leſt it become a New Proverbial Feſt,*
> To be as Wicked as an *Engliſh* Prieſt.

This is the way this Gentleman Treats Man-

Mankind, this the way of his Party, and this the way, his Cauſe drives him to the Neceſſity of Treating Mankind; he has indeed the Misfortune, to Embark in a Cauſe that hangs a-Stern, and dares not come up to a fair Argument, and he ſticks not, as need requires, to aſſiſt it with Forgeries, Partial Quotations, Improbable Conjectures, Innumerable Inſolencies in his Language and Character, the conſtant Brand of an Unfair Adverſary: Thus he tells us, all the Patriarchs were Kings, becauſe *David* that was a King, was call'd a Patriarch, and yet *Jacob*'s 12 Sons, were alſo call'd Patriarchs, who we know never came to be Kings: Thus he tells us, *Moderation* tickl'd her ſelf to Death, and in the ſame Paragraph, tells us, ſhe Guzzl'd her ſelf and burſt.

By theſe Methods, he may make Blaſphemy of the Scripture, Treaſon of the Law, and turn the beſt intended Speeches in the World, to ſerve the worſt purpoſes he can ſuggeſt; till therefore he thinks fit to change this Method, I muſt tell him he is not worth any Man's Regard, and 'tis ſufficient to Treat him with Silence, and not fear ſuch Abſurdities can Influence the Nation, or Anſwer the Miſchievous Deſigns they are Calculated for.

As to the *Review*, and its falling upon the Church, the Caſe is ſhort, and the ſtate of it Clear; I never ſaid any thing in it, Derogating from, or Injurious to the Church of *England*, as ſuch; the Worthy and Reverend Clergy, from the Higheſt to the Loweſt, who rightly purſue the Intereſt of the Church, the Liberty of their Country, and their Duty to the Queen, who Preach Good Living to their People, and Practiſe it themſelves; they have, and ever had the Cordial Eſteem, and Veneration of the Author of this Paper; I Honour their Perſons, Reverence their Function, and ſcorn to offer the leaſt Shadow of Indignity, either to them or their Office; nor can this Infamous Detracter, and Fomenter of Strife, prove the leaſt Circumſtance of any thing like this upon me.

As to the Parallels I have drawn, between Dry and Wet Martyrdom, the Compariſons between Church and Diſſenting Loyalty, and between the Tranſactions of 41 and 88, with a Defence of Revolution Principles; I ſhall at large Explain my ſelf very ſpeedily in another place, and to that I Refer.

But as to the Characters I have given, in ſome Terrible and Melancholy Examples of Crime in the Church, while he calls theſe falling upon the Party; I cannot but tell him, ſhould I Publiſh the Matters of Fact, which I am Maſter of, with Reſpect to the High-Flying Gentlemen of the Clergy; ſhould I give a Faithful Account, of the moſt Infamous and Scandalous Behaviour, the Notorious Lives, the Beaſtly Exceſſes, and the Furious Treatment of their Brethren, the Diſſenters, which on a ſmall ſearch, I have been acquainted with; the Inferiour Clergy of his Party would appear the moſt Wretched, Provoking, Abominable Crew, that ever God ſuffer'd to Live Unpuniſh'd, ſince he Deſtroy'd *Sodom* and *Gomorrah* by Fire from Heaven; and had he himſelf any Regard to the Church of *England*, or to theſe People, who are his Friends, he would not puſh me upon the Unhappy Neceſſity of Diſcloſing theſe things, to juſtifie my own Moderation; I tell you, Mr. *Leſley*, you would Bluſh your ſelf, or Evidence to the World *you were paſt it*, ſhould you Read ſome Minutes, I could ſhow you, of the moſt Abominable Crimes of the Profeſſors of High Flying Principles, among the Men of the Gown, whom you could not Defend, nor cannot open your Mouth to juſtifie; and Pray, Sir, do not drive me upon the Diſcovery: I gave you one lately, why do you not Reply to it, and Defend it? I'll beſtow another upon you, as ſoon as that is Clear'd up, and go no farther than your Dear *Oxfordians*, of which, one of your Friends and Champions ſhall be Voucher.

Dr. *C*————*t*, Head or Principal of a certain College, with ſome other Heads of the Univerſity in the Company, and Meeting at New College, to take a Bottle,

Bottle, &c. Pray, Sir, Please to Examine that Affair, how much they Drank, how long they staid, and how it came to pass, that when they went home, and the Doctors Man took the College Tankard up instead of the Lanthorn to Light him with, neither the Doctor nor his Man, could agree the Point, whether the Candle in the Lanthorn was Lighted or no, which falling out about, and the other Gentleman and his Man coming, and holding a real Candle up to Decide it, Affirm'd the Doctors Candle was Lighted; the Grave Gentleman went on, with an *Ay, I think it does begin to Illuminate*, and so walk'd Home, by the Light of the Silver Tankard, instead of a Lanthorn and Candle——And when you have, Sir, Enquir'd into the Truth of this Story, as Nicely as you did before, if you cannot find any thing in it, Pray be pleas'd to ask Mr. *S——l* of *Magdalen* College, whether he knows any thing of it or no; and if he denies it, you shall know farther.

Upon the whole, if it be Fact, give me leave to ask you, if these are not Worthy Instructers of the Church, and Guides of the Grand Nursery of Learning? whether it is not very poper to expect such as these, should Vote *Christ Church* to be in no Danger, tho' the House was on Fire, in which they thought they were Witty upon the House of Lords, but really Banter'd themselves, and Affront the Church it self.

When you and your Friends, may have Answer'd directly to these things, I shall consider of more; Mean Time, I think you would do well, not to Rake in your Parties Lay-Stall; let it alone, Time may Reform them: And you have the least Cause to Expose your selves of any People Alive.

ERRATA.

Review, N°. 23. *pag.* 92. *Col.* 1. *l.* 23. place a Comma at *House*, and dele the Semicolon after *two*; ib. *l.* 40. for *it two days*, read *two ways*.

Review, N°. 25. *P.* 97. *Col.* 2. *l.* 13. for *slipt in the House*, read *slept in the House*.

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